



MOUNTAIN LIFE & WORK

**THE DOCTOR TRIES HIS
OWN PRESCRIPTION**

LUTHER M. AMBROSE

**NATIONAL DEFENSE AND
MOUNTAIN COMMUNITIES**

**WINTER 1942
VOLUME XVII
NUMBER 4**

MOUNTAIN LIFE AND WORK

ORGAN OF THE CONFERENCE OF SOUTHERN MOUNTAIN WORKERS

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VOLUME XVII

WINTER, 1942

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Laying Foundations For Peace and Security

In these days of conflict, confusion, and general social dislocation the members of the Conference of Southern Mountain Workers are to meet at Knoxville, March 10-12, for the thirtieth annual sharing of mind with mind and life with life. Those who have been responsible for the program have been made aware again that one of the things most desired and valued in these meetings is the opportunity for fellowship, for meeting of friends and co-workers, for a renewal and enrichment of friendships with those whose interests and labors are similar.

Besides these things of the spirit, however, there seemed to be a special need this year—always present in the Southern Mountains but especially acute in these days of international strife; it is that of so understanding the situation in this area and so employing all the resources of the region that the national emergency may not unnecessarily disrupt the creative forces nor frustrate the healing processes now conspiring to relieve the ills and bring social, physical and spiritual health to the people.

Or to state the problem positively, it is obvious that a war situation is going to aggravate many of the problems of the area and create others.

The special concern of the Knoxville meetings will be to anticipate these adverse tendencies and to plan together toward remedying and avoiding the special evils which this situation threatens. However it is not intended that we shall neglect those concerns which we have always with us. In fact, these are not too different sets of problems, but only the same in somewhat different form.

"Laying Foundations for Peace and Security" states the central theme of these meetings. It will be developed in platform addresses, round table discussions, and panel presentations. While the Program Committee is not ready, at the moment, to publish the personnel, the details of the program are pretty clear.

The opening session Tuesday evening will be

given to the key-note address. Following a business session of Wednesday morning, to be largely given to the committee on evaluation of the Adult Education Cooperative Project, the special problems to be faced will be presented by a panel composed of the chairmen of the four discussion groups into which the Conference will divide. For it has seemed to the Program Committee that the concern for laying foundations for peace and security in Southern Appalachia embraces in a special way four aspects of our common life, and that these should be made the focal points for our self-examination and cooperative planning at Knoxville. This analysis is not new to members of the Conference, nor are the problems new. Yet perhaps they do loom up afresh in the light of contemporary events. These may be stated in some such manner as this:

First, what should be the relationship of our educational institutions to the whole community in our changing society; and in anticipation of the task of post-war reconstruction, what is the proper function of these institutions now?

Second, how may we employ with greatest usefulness the health and medical resources of the area, and how may we enhance these resources, such as public health agencies, local health associations, federal and state aids for health? In brief, what are the most creative directions indicated for cooperatively building the health of our people?

Third, how can the economic resources of soil, minerals, power and labor be most effectively used to destroy poverty and bring freedom of the spirit to our people? At this particular time how may we best guard against and neutralize destructive social and economic dislocations?

And fourth, how can we best use the resources of the rural and small town churches of the mountains to clarify the moral vision of our people and to undergird them with spiritual power? How may we relate these churches to the whole com-

munity, especially through a vitalized education program?

These will constitute the grist for round tables Wednesday and part of Thursday morning. A closing platform address will summarize and interpret the discussions.

These three days will be enriched by periods of worship and devotion, group singing and recreation, a moving picture, and as usual, the Fellowship Dinner. Those interested in the educational leadership and those in the religious leadership of the Conference will find time as previously to

share experiences and plans on Wednesday evening following the dinner.

In these days of profound spiritual need, of keen hunger for comradeship, of enervating mental confusion, it is hoped that these days together at Knoxville will enlighten our minds so that we may understand more fully the demands of the hour, and sharpen our insight so that we may see more clearly our several individual and corporate tasks for today and the momentous days that lie ahead.

WALTER W. SIKES, Chairman
Program Committee



New Executive Secretary for the Conference of Southern Mountain Workers

With this issue of *Mountain Life and Work* Dr. Alva W. Taylor assumes his responsibility as Editor in Chief which is part of his duties as Executive Secretary of the Conference of Southern Mountain Workers. He succeeds Miss Helen H. Dingman whose resignation became effective December 31, 1941.

Under the conditions of our more or less intimate fellowship in the Conference, the Executive Board can express freely its sense of loss because Miss Dingman has found it necessary to confine her work to teaching at Berea College, and at the same time can take much pleasure in announcing

that Dr. Taylor, who is so well known to the Conference, is to be Miss Dingman's successor. Miss Dingman's deep and inclusive devotion to the varied interests of all members of the Conference has been largely responsible for its expanded service. Dr. Taylor's wide experience and leadership in the area served by the Conference brings confidence not only that there will be a minimum of disruption because of changing leadership, but that there will be a continuance of the Conference's present growth.

GLYN MORRIS
Chairman of the Executive Board

EDITORIAL NOTES

Cooperation is the key word to the new rural life. Cooperation in the marketing of farm products has attained a success that is remarkable in both the annals of cooperative enterprise and of American farming. The cooperative idea gave the farmer the telephone and the rural free mail delivery. It is giving him the consolidated school which marks an epoch in rural education, and the hard surfaced road which marks an epoch in rural transportation. These things, all put together, are creating an epoch in American rural life. They are moving it up from the provincial, individualistic era of the pioneer into an era of socialized living.

As measured alongside other community institutions the average rural church of today belongs to a passing era. School, road, lodge, club and all other rural social interests find their common bond in the community relationship. If partizans of concrete, dirt and rock roads each banded themselves into road sects and built competing highways we would have, from the standpoint of social expenditure and community efficiency, a situation not far different from that in rural church life. Or if the schools were built, not upon the basis of a neighborhood of geographical unity, but upon that of partizan educational theory the analogy would be exact. We would not expect as good schools in the one case, nor to get far with road building in the other.

It is a moral anomaly that the institutions of that religion which teaches love and brotherhood should resist so stubbornly and remain the only rural social institution built upon schismatic and partizan lines. They ought instead to be the leaders in all that makes for the fraternal and cooperative community and seek to incarnate the spirit of unity and cooperation in effective working organizations in neighborhood life. The rural church is not reaching and influencing the rural youth of the day as it should. "Four million of the fifteen million farm children are pagans," says Charles J. Galpin.

Our Protestant denominations arose in response to a demand for the freedom of the individual. They have won their fight in America. I will dare to assert that every valuable thing contributed by each and every one of the great denominations has become the common possession of all. We continue to exist as denominations because of traditions, a sense of group loyalty and large vested interests. No denomination holds a single valuable moral truth that is not a common possession. There is not in the things upon which we disagree one thing that will make any man a better Christian, but there is in the things on which we do agree enough to make any man a better Christian—indeed, enough to save the world if only we would get together like good Christians to save it.

—ALVA W. TAYLOR

The Doctor Tries His Own Prescription

LUTHER M. AMBROSE

A sabbatical leave presents an interesting problem in choices, especially after one has no more degree requirements to be worked off. There is travel, writing, research, all of them enticing. Since my teaching job, however, is largely the preparation of teachers for the elementary schools of eastern Kentucky, I decided to use my leave getting some first-hand experience with the problems of the rural teacher and trying to solve them.

I decided to apply for a one-room rural school in an isolated community in one of the Kentucky mountain counties with the poorest schools and the lowest salary schedules. Fearing I might be accused of using undue influence with relatives to secure employment if I should choose the county of my birth, I turned my attention to my wife's home county. It was at the bottom of the list of Kentucky's counties in taxable wealth per school child in the 1937 report of the State Department of Education. None of my wife's close relatives were on the school board nor was she related to the superintendent. An additional attraction was the fact that we could live with "the folks" and my family could be with me if I were assigned the "home school," or near if I were given some other.

In the usual way I made application to the board of education of Wolfe County through the Superintendent of Schools. I asked to be hired for three months and expressed a desire for the worst school in the county. After conference with the superintendent I acceded to his wish that I teach one of the better schools out on the graded road accessible by automobile to other teachers who might wish to visit what he hoped would be a "model" school.

After teaching a week in the "better school," I asked the superintendent why the "home school," which I passed on my three-mile walk each morning, had not opened. He said, "I have assigned three teachers there and they have resigned rather than teach it." We decided then that I should take the school nobody wanted; that in case I wanted observers, they could walk in or come in trucks.

This decision was made on Friday. On Saturday and Sunday I visited the homes in the district, took the school census and urged the parents to

send their children to school, and with the help of one mother and her son scrubbed the floors and desks. Two families who had begun sending their children to other schools farther away were glad to bring them back. One divorced mother had her two youngest boys brought back so they could attend, since they were not going to school where they were.

THE COMMUNITY

To understand the problems it will be necessary to take a glimpse at the community. It consists of twenty homes, nine of them having children of school age; six others have children under school age; five have only adults in the family. The financial support of all comes in whole or in part from the soil. The meagre farm income is supplemented by old age pensions, Spanish American War pensions, and day labor. There is one skilled carpenter, one saw-mill operator, one painter, and a blacksmith, all dividing their time between farming and their trades. The average income is about one-third the national average.

The soil is about average for the county, the land being about as steep and about as depleted. The children are for the most part descended from the pioneer families who settled the county over a hundred years ago. All have relatives in the manufacturing centers of Ohio, especially Dayton and Middletown. Most of them have relatives who have attended college at Lee's, Morehead or Berea. There are five radios and two newspapers in the neighborhood.

About fifty years ago when this community was no more isolated than any other in the county it was the trading center for a wide area. Dams across Stillwater and Red River produced water power to run flour mills, corn mills, and a carding factory. The Congregational Church supported a resident minister who conducted weekly church services and Sunday School. At one time there were ninety children enrolled in the school. In the 1890's the Rev. H. M. Penniman and a group of Berea workers camped in the community for two weeks, preaching, lecturing, and soliciting students. For years after that there was scarcely a family in

the community that did not have some of its young people away in school.

Now Bethel Church has fallen into decay; the mill sites have grown up with shrubs and trees; the roads, although no worse now, effectively isolate the community in this age of the automobile; the soil has become poorer through continued cropping and the standard of living has been lowered, at least by contrast with the raised national standard.

THE SCHOOLHOUSE

The present Bethel schoolhouse was built about sixty years ago to replace the original log structure on the same site. It was painted at one time, but only in protected spots is there any evidence of it today. The weather boarding had been torn off in places, permitting the light (and wind) to come through the cracks in the inside walls. There were three small windows on each side and two in the rear. Most of the glass was in, due to the protecting wooden shutters which could be closed and fastened. No paint had ever brightened the inside walls. The front door had a convenient hole in it through which one could thrust his arm to reach the latch on the inside, which served as the lock. There were a few "patent" desks, most of which would fall down if one sat on them. There was a pile of old church benches which had been brought from the Bethel Church when it ceased to be used for church purposes. There was a pot-bellied unjacketed stove propped up on rocks, and under it an accumulation of ashes from last winter's fires. The sides and ceiling of the room were about covered with mud-daubers' nests. The walls had been painted black at convenient heights to serve as blackboards. There were no chalk trays.

The playground consisted of the old roadbed between the schoolhouse and the "branch." A considerable portion was overgrown with poison ivy. There were two unsanitary privies but both were effectively screened by shrubbery.

The school well had been filled up for years and water was carried from a neighbor's well some distance away. The roof did not leak, except around the flue.

THE CHILDREN

There were twenty-four children of school age in the district. All were enrolled, even the sixteen-year-old boy who had been out of school for five years. All above the third grade were given the Stanford Achievement Tests. The nine oldest children were retarded a total of thirty years and two months, or an average of three years and four months each. One boy was retarded eight years.

Aside from three families with no near relatives in the community, the rest are related in two distinct groups with only one connection by inter-marriage between them. Ten of the children have the same family name. Although there are two instances of two sisters marrying brothers, there have been no marriages of close relatives.

The school history of each child was studied. The Bethel school had a succession of four teachers last year, and for much of the term only three children attended. One of these teachers seldom arrived until after nine and left before two. Another taught two months and didn't have a broom. In the course of the past five years, the school had had one better than average teacher.

After formal and informal testing the children were grouped as follows:

- 8 beginners
- 3 second grade
- 5 third grade
- 6 fifth grade
- 1 sixth grade
- 3 eighth grade

The five-year-olds were amused, given color books to keep them busy, given long naps after lunch and encouraged to stay at home. With the six-year-olds were placed two eight-year-olds who had not learned to read.

The second grade children had never been taught to write. They could spell orally but could not write the simplest words.

In the third grade were placed an eight-year-old, a nine-, an eleven-, a thirteen-, and a sixteen-year-old. Most of them could pronounce words they knew but could not make out new ones. They were "word callers," not readers.

The fifth graders demanded their fifth grade books but quickly discovered they could not read them. They were soon working happily in books of lower grade, as low as third grade level and even doing free reading in first and second grade story books.

THE ATTACK

The first aims were to secure a pride in the school, a desire to attend, and an interest in the school program. After discussion it was decided by the children that they would like to beautify their school house and grounds. The first hour of the day, from eight o'clock to nine, was set aside as Project Hour, although any of the larger boys who wished were permitted to come before eight. I was usually there before seven-thirty.

Tools were brought from home—axe, hammers, saw, plane, square, shovel, hoes and rake. We organized into squads which changed from day to day. The poison ivy was grubbed out, some grading done, a gully filled, and a ditch dug to keep the water off the playground. A dam was built across the branch to provide a home for our bull frogs. A foot bridge was built across the branch using two poles from the woods and short pieces of plank. A jumping pit was dug and filled with saw-dust, and poles for high jumping were set up. A see-saw and a swing completed our playground equipment.

It was necessary to hire two men to clean out the well. The superintendent sent us some rough lumber for making a well box and for building a cloak room. This was built in front at one side. Some of the lumber was used on the foot bridge. The County Board of Education allowed us some money for paint; friends gave an equal amount. The larger boys did the painting—that is, until their scaffold fell down; then they decided it was wise to ask one of the fathers to come and finish painting the ceiling. The blackboards were resurfaced with black slating; the walls below the blackboards were painted apple green; the ceilings and space above the blackboards, ivory.

The old church benches were in the way. Two of them furnished the lumber for a low table for the beginners and two more when sawed off made benches to match the table. Two others were converted into a library table of standard height and two more benches served for seats on either side. The tables were painted red.

Book shelves were built to hold about two hundred fifty books which I had brought from my own collection and from the "traveling library" of Berea College.

All the patent desks were tightened up and new screws put in as needed. There were not enough seats even when all the first and second grade chil-

dren sat at the little red table; so two other church benches were remodeled to make short seats to put behind the last desk in each row.

Two girls selected window curtains from a mail order catalog and made their first order. Two other girls hemmed the curtains, and two boys went to the woods and brought in straight knotless curtain rods.

By this time the children were in the habit of working together, planning their work and evaluating their results.

Other phases of the school program which called for cooperation were the story hour and the music periods. After each recess some child, each in turn, played a record on the victrola while we all got in a mood for work. The victrola was provided by one of the patrons, and the records by friends outside the community. After the noon recess we devoted thirty minutes to reading and hearing good stories. One of the better readers was permitted (after practice) to read to the little children while I read to the larger ones. Once a week each child was permitted to tell some story he had read during the week.

Elections were held every week to select librarian, flower committee, water carriers, reception committee, floor sweepers, playground captains, etc.

The reception committee had the opportunity of welcoming six teachers from another county, seven from our own county; Mr. Arnold Rose, the County Superintendent; Mr. Frank Smith, itinerant recreation leader from the College of Agriculture, University of Kentucky; the county health nurse, and nine parents.

THE SCHOOL NURSE VISITS

Knowing in advance that my tenure was to be short in this school, I invited the nurse to visit us early for examinations and inoculations. On the day appointed for the visit one boy stayed away but in his place came all the below-school-age children of the community for typhoid and diphtheria immunization. Since most of these came for the day, the problem of order and quiet was intensified. The parents came after lunch and we put on a program of stories, music, and games until the nurse arrived. The first visit was very successful, for no one refused vaccination.

The second visit was planned for the same time the following week. Due to the expected increase

in attendance by parents and little children, another program was planned. The nurse had had such difficulty getting her car up the creek and over the mountain that she had arranged to come in on horse back. When she arrived at the end of the good road she found that all the horses were in use, everybody had gone to a "working." We waited and waited, sang another song, told another story, played another game, but no nurse came. After the children and parents and babies had all gone the mail boy brought me a card from the nurse, apologizing and promising to be with us on Friday.

On Friday we again filled the school house with parents and babies seeking health. Again we waited, and sang, and told stories and played games, and even in desperation sent all under or over school age out on the playground and tried to teach.

When it was evident that no nurse was coming, I dismissed school early and, with my righteous indignation rising to the temperature of the day, walked the three miles out to the road in thirty-five minutes and drove to the county seat to the county health office. I vented my pent up feelings, accepted explanations and apologies and a promise to come to Bethel school on Monday. To make sure of transportation I promised to have a horse waiting at Trent, three miles away.

Before Monday it was necessary to get word to the homes that this time the nurse would come without fail. One expectant mother had twice walked the mile and a half over the mountain in the heat of day, carrying one child and having two others under six years of age in tow, and I rather suspected that she would not attempt the trip a third time. So while my wife taught school I rode over the hill and offered this mother a horse to ride. Sure enough, she had decided not to go. But she hastily made the three presentable; then with the mother and one baby on the horse and with me carrying one and leading another, we arrived in time to welcome the nurse and receive the diphtheria immunization.

The following week the nurse came again with nothing more eventful than having the father of four children refuse to permit them to be vaccinated for smallpox.

Space does not permit my reporting the results of achievement tests in this and two other schools; the visit to the County Board of Education; the county fair; the problems created by the drouth and dried up wells; the fun of sorghum making and squirrel hunting; the meeting of the Primitive Baptist Association; the speaking tour to get voters interested in the constitutional amendment; or the five successive meals of fried chicken! All in all, it was a rich experience. All of us got some education!

Youth was born to play and enjoy life as the wind was made to blow. Play is not of the devil, as some of our Puritan ancestors thought; it is the God-given way to health and happiness for youth. But there is a difference between recreation and dissipation. Recreation means play as a rest from work, an exercise in sociability, and the cultivation of artistic taste. Dissipation is an overdoing of play. It takes its pleasures through artificial stimulation of the appetite, and it enervates the moral tides of healthful living, both physically and morally. Legitimate recreation ends where dissipation begins.

It is a striking fact that amusements have always been capitalized by a class that has little regard for morals. The temptation to turn recreation into dissipation is so strong that commercialized recreation almost always tends to become vice, and the ease with which it does become vice has turned its exploitation largely over to those who are willing to profit by vice. Thus it follows that the norms of community control which apply to the selling of food and clothing and books, do not usually apply to the commercialization of amusement. The community needs to keep a hand upon its commercialized recreation.

—Alva W. Taylor

A Challenge For Today *

GLYN A. MORRIS

A number of things today make us look to the future with a skeptical eye. In the first place, aside from the present spurt in industry due to defense needs, the employment outlook for youth is not particularly bright, especially for those who have not had special training. It isn't too good, as a matter of fact, for many college graduates. Jobs are scarcer.

In the second place a combination of circumstances falsify us into the belief that all the important things have been accomplished. Our schooling, acquainting us with the course of man's progress, tends to point to the conclusion that all the important things have already been done. The names of the great are numerous, and history presents a galaxy of human achievement. Discovering America, flying the Atlantic, discovering the theory of evolution, relativity—these are all done. Surely we know it all! What more is there?

To this point of view, that all the important things have been accomplished, is added a third, which strengthens the second. This is the impact of *things* upon our daily lives. In our generation we have seen the coming of the automobile and airplane, the radio, television, and streamlined trains. I can't begin to list the gadgets and conveniences we have: washing machines; electric hair dryers; automatic farm machinery; electric razors; automatic shifting for automobiles; mixers of all kinds. Boats can be steered across the Atlantic automatically—and even airplanes may be guided without human hands. The extend to which man has produced *things* by which he has mastered the physical universe is overwhelming; it seems impossible that anything else needs to be done.

Furthermore, it takes a long time to master what is already known before one can start on something else, so that one can feel somewhat pessimistic about the possibility of special achievement. One needs an A.B. in order to teach school—an M.A. in order to be a principal. The United States Employment Service lists 25,000 kinds of jobs which are available. Imagine it—25,000

jobs which a person may select from in choosing a specific vocation! What I am emphasizing is that mankind has a lot of knowledge at hand and has a lot of physical *things*, and hence individual and distinctive achievement in these realms of human experience appears more difficult both because so much must be mastered before starting and because there are so many already at work in these fields of human endeavor.

There is another element, too, in the picture which I am trying to present and out of which I hope a challenge will come to you. Because we have made so much progress in the world of things, we have given a false value to these *things* and are in danger of making them idols before which we fall down and worship. It is ironical, is it not, that in the midst of all this knowledge and the achievements of science, we are at the darkest period in our history?

The tendency to believe all things *have* been accomplished; the impact of *things* and the subsequent materialism—these have affected us, and, perhaps without realizing it, we look to the future with a skeptical eye. But do not be skeptical, young people, for now you are free to pioneer and to accomplish great things in another field, an area in which we have fallen behind. It is not *things* we need, nor is it lack of facts for which the world suffers; nor need there be unemployment for many youths who will venture to accept the challenge of this age. There is something we do not have which we sorely need; let me call it to your attention. We have neglected to develop the art of *using* the knowledge and *things* we have. And this finds its logical expression in our disregard for values in areas of life where many are socially and spiritually illiterate. We need young people who will pioneer in the partially charted, but exceedingly difficult, realm of life waiting to be revealed to men. It has to do with a family of conceptions for which I use the term "service,"—creative service, service to mankind. We need young people who will dedicate their brains and ingenuity to devising better ways of *living*, of human organization; who, leaving the beaten path will bring out of people the talent and spiritual

* An abridgment of a chapel speech

possibilities they possess, thereby creating new patterns of happiness and giving experience in new values and in spiritual joy. We need pioneers to show us how to put together in the right combination all the things God has given us and which we don't know how to use wisely. You say, "But we've always done this." We have to a certain extent, but for the most part this sort of thing has been tagged on to others. Now, I say, let us emphasize it; make it primary—make careers of it; become specialists in it.

True, these are high sounding phrases—words that I'm sure you have heard before. Let me clothe these words and be specific. The southeastern states, as you know, have been termed the Nation's economic problem No. 1. Our Highlands are a special part of this problem. Everyone knows that our area is also comparatively wealthy in natural resources and in the possibilities of these resources. We do not need to be economic problem No. 1; we could be illustration No. 1 of what abundant rural life in a beautiful setting might be like. It is not impossible. Let me be more specific. The Highlands are waiting for a young man and woman to go up some creek where hills are steep, there to buy 10-20 acres of land, build a comfortable home, and create a life to show what life can be. It isn't more cars, radios, *things* that we need in the Highlands; they'll help, of course, but we need men and women like Jane Addams, Sir Wilfred Grenfell, John Frederic Oberlin. You say it's not easy? of course it isn't; no pioneering is easy.

The Highlands are waiting for young men and women to go there for the sole purpose of reorganizing living on a cooperative basis—as did the fisher folk of Nova Scotia. We do not know how much of the resources of the mountain are wasted by duplicated effort. Many men raise food for a mule that loafs a lot of the year; a community keeps half a dozen mules when there's work for only one. Furthermore, there are food, raw materials and manpower—plenty of it—in the mountains, but little children are in need because their parents are trying to work alone at a problem which must be solved by communities—and which won't be solved until some of you go back into the far-off places for the sole purpose of organizing and conserving the physical and spiritual resources of our people.

The Highlands are waiting for ministers; only one out of fifty churches in the Highlands has a trained minister. In other rural areas it is one in four. Here in our hills are thousands of folks whose ancestors had as active a religious tradition as any group that came to America, who are now without benefit of the organized church. Our people are deeply religious by nature, and many young men have gone from these hills to fill fashionable pulpits in other places. Here in this region of America we spend more for church and school in proportion to income than in any other region. But we need more young men who will make up their minds, now, to get ready for a ministry in the far-off places in these hills, and who will keep their faces resolutely in that direction; trained men to pioneer in a new, yet old, kind of church that becomes again the center of the community, where men and women may meet for play and study and worship, under whose roof will be found generated an abundance of the spirit of Christ. We need ministers who are scholars and workers, who can help a man feed his spirit on Sunday and get the most out of his crop on Monday.

We have made great achievement in the realm of medicine, and perhaps some of you young people may be hoping to add to this achievement. Surely we need to know more about many diseases which still baffle mankind. But for us, this is not the pressing problem. The task that waits to be done in the mountains is to get what we already know to the people who need it but can't afford to pay for it. You know as well as I do the difficulty which rural people have in getting adequate medical aid. What we need especially is not to learn more facts but to use what we've got. There isn't time to tell you of a difficulty in getting medical men to come to the country—even though they are guaranteed a reasonable salary. Generally speaking, it seems that every young man preparing for medicine wants to become a successful city surgeon or a research man. Won't some of you young men come back to the hills of this region and minister to the bodies and spirits of our country people? You may not get a large salary to start with, but you'll be contributing to the spiritual resources of life and you'll have the love and gratitude of those to whom you minister. And, girls, our nurses are not trained to work with

country people; they are trained for city service, and city prices. We need in the country more Mary Breckinridges and Lillian Walds, who will work out a scheme whereby all the Highlands can have nurses and adequate hospitals.

And now a word to the school teachers to be. With all our knowledge there are still far too many one-room rural schools that destroy human personality. How desperately we need one-room school teachers who will stay in the one-room school long enough to make a good lasting impression on the little spirits that come there, hungry and eager to grow. In many rural schools only one out of ten children successfully completes the eighth grade—in a world which requires all kinds of manual skills as well as knowledge to survive! It is literally true that children in many places in these hills do not have "a chance in the world." We have plenty of school buildings, but few schools. For the little children it is a new teacher every year, because if she's any good at all she'll move to town. How much we need young people who are determined to give themselves to country boys and girls and the community from which they come; who will teach boys and girls, not books; who are challenged by the limitations and the possibilities of a one-room school; who are determined that the school room shall be a place of beauty, and that the children shall be healthy and well-fed and clothed; who purpose that even in a one-room school rural youth will be given every opportunity to know the manual skills basic to getting a job or running a home or a farm. We need such teachers, but they are not forthcoming. And to eager children who need so many

things we feed the printed page! Not long ago, way out in the country, I saw a young woman teaching youngsters with a watch in her hand so they'd get seven and a half minutes of arithmetic, when what they needed was soap and water. The type of teachers we need are those who will be poets in their appreciation of the country and who will stay there, putting their roots down deep into the life of the people.

No, we do not need achievement in devising or producing *things* today; nor would we be seriously handicapped if academic research should be temporarily delayed. But we do need to know of better ways of living with what we have. We need pioneers and specialists in the art of *living*, of *service*, not production. After the present war boom—if history repeats itself, and if the social and economic prophets are right—we can expect the pains of a contracting economic system, perhaps the final pains of an old order and rebirth of a new. In this new order, perhaps there will be a large place and need for leaders whose special ability will lie along lines of service in the *country*—who by training and experience have found new ways of making country life abundant. The culture of cities—now to large, and the inevitable source of so much corruption and concentration of power—has perhaps reached its zenith. Now we must create a rural civilization of soil and sky and men and God. Then, perhaps, we shall have the democracy that Thomas Jefferson dreamed of, that we yearn for, and a firm foundation for the life of America. Young people of mountains, I invite you to devote your special talents to this task.



From the Russell Sage Foundation Bulletin for December, 1941

"Mr. Eaton's *HANDICRAFTS OF THE SOUTHERN HIGHLANDS* has just been chosen as one of the 200 'best made books' of the United States for the 1930-40 decade by the American Institute of Graphic Arts. The books will be displayed in all the capitals and chief cities of South and Central America, and are now being catalogued in Spanish and Portuguese. The distinguished judges were H. W. Kent, formerly secretary of the Metropolitan Museum of Art; Bruce Rogers, possibly the foremost living typographer; and Monroe Wheeler, of the Museum of Modern Art."

National Defense and Mountain Communities

The reports below do not attempt to give a comprehensive interpretation of the effect of the Defense Program in the mountains, but simply to indicate what the impact has been on these particular communities as seen by interested mountain workers.

A NORTH CAROLINA FARM SCHOOL COMMUNITY

War conditions are having their effects in the Southern Mountains. Our rural people are getting higher prices for their farm products; families or members of families are taking advantage of defense jobs and thus are lessening the pressure on the land; sawmills that had not been turning for years are now at work, and many of our young men are enlisting in the armed forces of the nation. From observation and from conversations with other people engaged in mountain work, these seem to me to be the general effects of, first, national defense, and now, war. Our mountain people have more money in their pockets than under normal conditions; but of course, they, like everyone else, will also be adversely affected by rising costs of living.

Leaving the communities from which our students come, and examining the school itself, we find the expected results of these conditions. There are not as many older students applying for admission as under normal conditions; as a consequence the general age level of the student body is somewhat less than the average for other years. But whether the average student is seventeen or eighteen makes no great difference in a teaching program. From the viewpoint of national emergency needs, vocationally trained students are in high demand everywhere.

It seems to me, however, that as mountain workers we should not, in these emergency days, lose sight of our long-term objectives. Even though we will be called upon to make extraordinary sacrifices, and even though our normal programs will be temporarily disrupted, peace will one day return again. Students, younger teachers, and community workers will be called into active combat—no one of us can foresee his own future, but the work itself will go on. When peace returns thousands of young mountain men will be dis-

charged from the army and navy and return home. As mountain schools, will we be adaptable enough to meet the educational, moral and spiritual needs of these young men as they face the inevitable problems of readjustment to civilian life? The wheels of industry will slacken and mountain families thrown out of work will return to the old home communities. As community workers or as pastors, will we be ready for them?

On the surface, the war will seem to make great changes in the lives of our people, but will fundamental conditions be greatly changed five, ten, or fifteen years hence? There will still be the land and an essentially rural people. The land, moreover, will be crowded then as now. How can we devise means whereby the pressure on the land will be permanently reduced? Can we foster small industries among our mountain communities which will add to the cash income of the people? Can we diversify farm economy, find new markets for farm produce, and improve land utilization practices? These are the "eternal verities" among the mountain people. That they will be affected profoundly, for better or worse, by the war is difficult to see. It is only by the hardest kind of work, based on sound thinking, that private agencies in cooperation with the government can hope to make life better in the mountains. And there will continue to be social, cultural and spiritual impoverishment as long as there is economic impoverishment. The purpose of the war is to prevent the domination of the world by brutal forces; the purpose of the peace must be to bring about a better way of life for unfortunate people at home as well as abroad. In the midst of whatever temporary disruptions of our normal life the war may bring about, we must not lose sight of tomorrow. Time and life will go on.

—Arthur M. Bannerman

A PLATEAU FARMING COMMUNITY

The National Defense program has created many problems for this small rural community. The beneficial contribution of higher prices for farm products and of increased demand for workers has been more than offset by disintegrating effects. The rise in prices of farm pro-

duce and in the local wage scale has been almost completely offset by the rising prices of the few commodities which the families must purchase. Defense jobs outside the area have so decreased the labor power that it is with difficulty that the productive enterprises of the community are carried on. During the recent harvest season it was practically impossible for the farmers to secure the extra help needed to save their hay and corn. Many of the improvements on farm and home which the little surplus in farm receipts would allow are impossible because the necessary labor is not available, or because the materials needed, such as fence or roofing, are difficult to secure. And there is every reason to expect that the above situation will become even more complex now that we are actually at war. It is going to be increasingly necessary for the community to become self-sufficient, and to do this with greatly reduced labor power.

The above situation would not be so bad if those who leave the community for jobs elsewhere were able to save some of their wages and apply the savings to debt reduction or farm and home improvements here. But this is the exception. Temporarily more cash passes through people's hands, but it is difficult to see any permanent benefit. Often the farm is allowed to go unprotected (by cover crops, etc.) so that it becomes less productive for the day when it will be necessary for the family once more to gain their subsistence from the land. There are some who have sensed this and who feel that their best contribution to National Defense is here. They have resisted the lure of high wages and stood by the farm and the community.

Looking at the situation from the point of view of the community as a whole and considering its total welfare and its best contribution to the nation, we are presented with a very difficult, though probably inevitable, problem. Just when we should be taking advantage of the small measure of increased income to strengthen the community for its best contribution during the war effort and for the post-war depression, we are weakened by migration outward and are rendered less able to plan for the problems which will be ours when the migration turns homeward. The difficulty in securing the labor needed to do the regular work on the farms has created a sense of defeatism in many who remain. It is a struggle to keep the pro-

ductive processes going, and no time nor energy remains for those enterprises which would be a partial insurance against the future. Yet this task must be accomplished, along with the regular work and the extra effort in the present emergency. The community must adopt as its motto that epitaph on an old New England grave stone: "She did what she couldn't."

The selective service has also complicated the situation, and will probably have even larger effect. It seems that our country has supplied its full share of men, and our area of the county more than some others. The best young men, those who were filling places of leadership and responsibility in the community organizations and enterprises, were the first to go, leaving behind those who cannot or will not fill their places. The loss of the leadership of these men in times of emergency creates many problems. And there is always the fear that these men will become so unadjusted to rural community life that they will be lost entirely. Also, the effect on the homes of the boys has a dampening effect on all constructive endeavors. We had set up a homestead project, seeking to give some of our best young men an economic opportunity and an incentive to remain in the community. Selective service has compelled us to settle families instead.

—Eugene Smathers

A MINING TOWN

One by one the influences of world conditions have penetrated this valley until today the tempo of life is very different from what the writer found it four years ago when first he arrived. At that time work was scarce and men barely made enough to keep their families going. A survey revealed that there were 175 children between the ages of four and fourteen. Visitors reported that there were no electric lights, no sanitary facilities, little employment from nearby coal camps, but that there was undernourishment and illness on every hand. The labor controversies were at their height. Neighbor was arrayed against neighbor. Young men longed for some escape. Young women went to the marriage altar freely at an early age, for there was nothing else to do. Most of the means of earning a livelihood had a long waiting-list of applications for any sort of employment. Families waited at home with little interest in the outer world. Problems

of the valley were grave enough to command all of their attention.

Then came the day of the Japanese invasion of China; Italy moved into Africa; Hitler began to defy the world, and France and England in particular. The slow and cautious moves were begun by our government. Increases in our armed forces began to offer the opportunity, first to escape and then to serve. The young manhood of our town moved out almost en masse. Employment in the mines is forbidden by law for young men under twenty-one. It is from this vast reservoir created by our large families that the Defense forces, and now the war time army and navies, have drawn so heavily from this section.

This large volunteer force that scuttled our high school and emptied our relief rolls of young men began three years ago. Undoubtedly the financial and social conditions at home were large factors leading to the many volunteers in the Defense period. Two examples from our own group will show this. Four years ago, oddly enough, only one piece of screen wire was found in the old camp and that was a cover for the box of a fourteen-year old boy's pig. Both pig and boy were underfed, a pair of runts with mutual woes. A few weeks ago this boy appeared at a folk game session still small in stature, but the picture of health and cleanliness. With a smile of satisfaction, he greeted me and explained the transformation from the boy with the pig to the soldier in uniform. The other case had even a sadder background. The mother was mentally unbalanced; the father was a hopeless alcoholic. The lad was a street waif, subsisting from the hand-outs around the dives of a crime center. Now he takes his place along with the million more who are the comfort of a great democracy that knows it can depend on its youth for protection. When asked how he liked the service he made this significant reply: "Anything is better than I had at home."

A recent trip to the great naval base at Norfolk, Virginia brought the pleasant view of thousands of cozy, comfortable homes for the families of our men in the navy. There I was informed that a large percentage of the enlisted personnel came from the mountains, for, said the informant with a sneer, the men near the coast know too much about the hardships and the low rate of pay in the navy. Thought turned to a young man from our

mountains who, after having had his rate of pay raised to \$36 per month, came home and married his childhood sweetheart, thinking that she could live on his monthly pay in an expensive center such as surrounds naval bases. But now that our government has these immaculate quarters for the families who await word from the men who sail the sea in our defense, one can understand the appeal of better living conditions to our mountain youth who have chosen the navy as a livelihood. Back home we still have the squalid living conditions, made more acute by the great increase in population and the subsequent housing shortage.

With regular work and a growing population, comes prosperity. One of our small stores reported the sale of three-thousand dollars worth of Christmas toys and small gifts. During the past year, however, there has been an unprecedented reign of lawlessness, particularly drink and gambling. The lawbreaker is smart; he knows where to find the ready cash which more work brings to us. With the new year a campaign of reform is on here, and we hope to make this valley at least as safe for the parents as the armed forces are for the boys.

"Remember Pearl Harbor" is a slogan that for the time at least is unifying our people as nothing else has been able to do. Capital and labor, "society" and dependency are all one in purpose; every one feeling that he must do his or her share to get this most unpleasant situation over with and win the peace for a world of justice and security. Many of the coal camps are successful in getting 100 percent subscriptions to the Red Cross or to the purchase of Defense Stamps and Bonds. The Red Cross cannot begin to supply the materials for work which our women and girls are asking to do. The volunteer enlistments continue. Those of military age who do not volunteer are quietly setting themselves to the task of being ready for their call to service. The writer has not heard one single rebellious opinion. Our disputes between employers and employees seem to be a thing of the past. The miner has a two year contract and he is anxious to work it.

As terrible as war is, the misery is often balanced by a sense of self-respect for both the men in the service and their relatives at home which helps to offset the very great sorrows of separation and dangers that inevitably come. To the humble homes of our valley this is a source of abiding

satisfaction. Witness the old grandfather, the oldest man in our church. He has a smile that never wears off for he has three grandsons from one family in our armed forces: one that flies the heavenly blue in a fighter plane; one that commands a giant searchlight keeping constant watch over the Panama Canal; one, the youngest—all three are under twenty-one—is helping to train selectees many years older than himself. Being such a fine type of soldier he was chosen as honor guard for the Third Inaugural.

As small as Evarts appears on the map, our young men literally encompass the earth in the various branches of service at the moment. They man the batteries on the ice in Alaska and Iceland, they face the blazing sun of the Pacific Tropics, and fought back in the bombers at Pearl Harbor. What is more, these boys come from every type of home life. A red-headed son of a coal miner wished to marry a girl in the first year of high school three years ago, but the couple was persuaded that they were too young; so he hid himself away to the army and the Phillipines where he has been helping McArthur get ready for that ordeal for three years. Less than a year ago a boy known for his manly bearing and extreme height was on the high school basket ball team and a most cooperative member of our folk club. The war caught him on Wake Island, and judging from his record at home one can readily imagine the part that he played in that epic struggle. A lad just out of high school helped to build our new buildings three and four years ago. He was happy to find any work at twenty-five cents per hour. Some time later he and an older brother joined the navy together, and since have been gunners on the same gun; they were at Pearl Harbor. Of two other fine young men, another set of brothers, one was the coach and the other a member of a football team. On an occasion when loafers on the side line started trouble, the coach showed his mettle in putting a stop to this lawlessness. Later, the coach and his brother decided to join the Canadian Air Force. We who knew them are sure that more skill and valor joined that valiant fighting force.

Never again can this section be the same, with its provincialism and indifference toward the outside world and its problems. For years to come the epic tales of many lands will be told to the coming generations by such men as are permitted

under God to return. Naturally the evil influence of the water front dives near the naval bases and the forbidden centers near army camps will take their awful toll, but much that is good from the outer world has come and will continue to come to our valley. Those of us at home had better get ready for a major social revolution along many lines when the war is over.

War, our chief social evil, has a way of unbalancing the scale to the debit side of social values. Our valley has accepted the responsibility of this war from necessity not from choice. Men like the principal of our high school, a veteran of World War I, say that we must prepare to live in a world of peace even while we endure and win a world war. So as he admonishes his teachers not to teach the child to hate any person, we must go along with the adults. Nowhere has the writer heard much of hate for warring nations arrayed against us, even though we must detest the leaders of those nations that have forced this war upon us.

The great tragedy of war, of course, is the loss of our loved ones. The loss of prestige at Pearl Harbor and the destruction of scores of our battle-craft are, alike, insignificant as compared to the loss of our young men. Yet, visits in many homes have confirmed the truth that our people are standing firm without complaint, even though a great blow has come to the little old mother or grandmother and sweetheart who must now be content with the letter from the front censored to a very few lines of noncommittal information. One takes inspiration for whatever privation may come in a personal way from the little old lady crippled and stooped who said recently, "I have an only son and he is the main support of us in our old age, yet if he can help his country he must go. I could never have him stay home to support dad and me. We will get along some way." In the meantime "Dad" was so crippled that he was too embarrassed to face company, yet he sanctioned his wife's heroic and sacrificial stand.

The effect of the recent social upheaval has been disheartening to the young women. They have not had offered to them the counterpart of the trade school, the CCC camp nor the armed forces. Such war activity as nursing requires years of preparation, and the hospitals of the country have not prepared for this emergency service in sufficient numbers so that the girls can step into the needed

activity as much as they would like. Added to the lack of employment the girl now finds herself without the companionship of the opposite sex. The coal industry is for men only. Our girls have little to look forward to in the home of the average income until they reach the age of marriage; and now they are forced to ask if the young men will be killed at the front or if they will find companions elsewhere.

The effect on various institutions has been bad. Many of our teachers are now in military service or in war industries; thus the schools suffer. There is a shortage of trained leadership for all of our institutions and this is more true where trained leaders have always been scarce. The financing of local institutions has been affected both ways. Extra money in circulation has helped the faithful few supporters. On the other hand the great appeal for the Red Cross and such agencies has caused many to drop the support of local causes. In some cases this action is sincere in others it is merely an alibi for those who would escape responsibility. The church is not very successful at using war psychology and no doubt will suffer in this crisis. The ideals and doctrines of peace and goodwill seem so far removed from the arena of modern wars that one wonders where the church will end. Certainly it must awake to the needs of the hour and share in all that leads to the support of God and man.

As if to show the way in this sad hour, religious and social agencies face an unprecedented challenge from every hand. There is the work of rehabilitation for the physically unfit and aid for war victims of many tragic circumstances. Those of us at home need to share with one another and carry on as bravely as the lads at the front or on the rolling waves. The call for comfort to the bereaved was never more urgent. There is an unlimited need for wholesome, inexpensive recreation for all the family to help keep up morale at home. Every one is called upon to fight the enemy of selfishness whenever it raises its ugly head.

—Eugene H. Rainey

A GEORGIA SCHOOL COMMUNITY

The Defense Program has affected the work of Rabun Gap-Nacoochee School very little. In the junior college department the enrollment of boys has decreased slightly due to the fact that some

boys who under other circumstances would have entered school have accepted employment in some defense industry. Someone has said that half the boys who graduated from high school in North Georgia last year have gone to work for Mr. LeTourneau. (At the large LeTourneau road machinery plant located at Toccoa, Georgia.) The program of adult education has not been disturbed. Two families moved away from the School last year because the men were employed as carpenters in the building of camps. Other families quickly took their places, however, and the program has not suffered in the least.

Prospects for next year are somewhat uncertain, as is everything else in such times as the present. It is the feeling of those connected with the School, however, that even the fact that the United States is now actively participating in hostilities will not make many changes in the work of the school. Enrollment will not be affected to any great extent because the ages of men called into service is above the usual age of students enrolled in this school. High school enrollment will certainly not be decreased and junior college enrollment will not be affected very much.

Rabun Gap-Nacoochee School operates a large farm. For some months past we have been changing our farm program with the purpose of "stepping up" the production of food. It is our plan to intensify these efforts next year in order that the school may plan its rôle in the food production end of the national war effort. It appears that altogether the service which Rabun Gap-Nacoochee School can render may be increased by the present emergency rather than decreased.

—George C. Bellingrath

NATIONAL YOUTH ADMINISTRATION

On July 1, 1941, a youth work defense program to provide practical work experience for out-of-school youth and to prepare them for jobs in defense industries was inaugurated by the National Youth Administration as a special undertaking, closely paralleling past operations. This program operates in cooperation with the State Employment Services and the public vocational school systems.

Under the defense program the types of jobs available to NYA youth are concentrated on manual operations in the metal and mechanical fields. The first emphasis is preparation of

workers to do the jobs required in ship building, aviation, machine tools, and related industries.

Defense work shops have been established in many parts of Kentucky to provide training in machine shop, welding, sheet metal, radio, foundry, wood-working, mechanics and power sewing. In these work shops production is organized on a basis similar to that existing in private industry. Large-scale production methods and assembly line techniques are employed wherever practicable.

To provide training for the maximum number of youths some of these shops are operating on six four-hour shifts a day. About three months are necessary to give a youth the minimum experience required by most defense industries.

As many Kentucky youth live too far from NYA shops to come to them daily, resident centers, where young people live as well as work, have been established. These centers, in addition to having well-equipped shops, have heated dormitories, mess halls, recreation facilities and a hospital. A resident nurse and visiting physician for each center care for the health of youth workers. Defense resident centers are located at Richmond, Carrollton, Vine Grove, and Murray. Youth pay for their subsistence at the resident centers by means of a payroll deduction from a gross wage which is slightly larger than the wage paid to non-resident youth.

The majority of the work shops are non-resident or local in nature. Youth employed on local projects live at home and report for their NYA work in the same manner they would to jobs in private industry.

In addition to their practical experience young people employed on the defense program are required to take specific training in shops and classes of the public vocational school systems. These schools provide instruction in technical subjects which have a direct bearing on the occupation for which the youth is preparing. The Congress made available an appropriation to reimburse the local school systems for the cost of providing this classroom instruction to NYA employees.

Recommendations of the Employment Service largely determine the types of practical work experience and related training which is made available to the youth employed, these recommendations being based on actual requests from private industry for workers for given occupations. In

determining the jobs for which young people are to be fitted, both the immediate and the anticipated demands of private industry are taken into account.

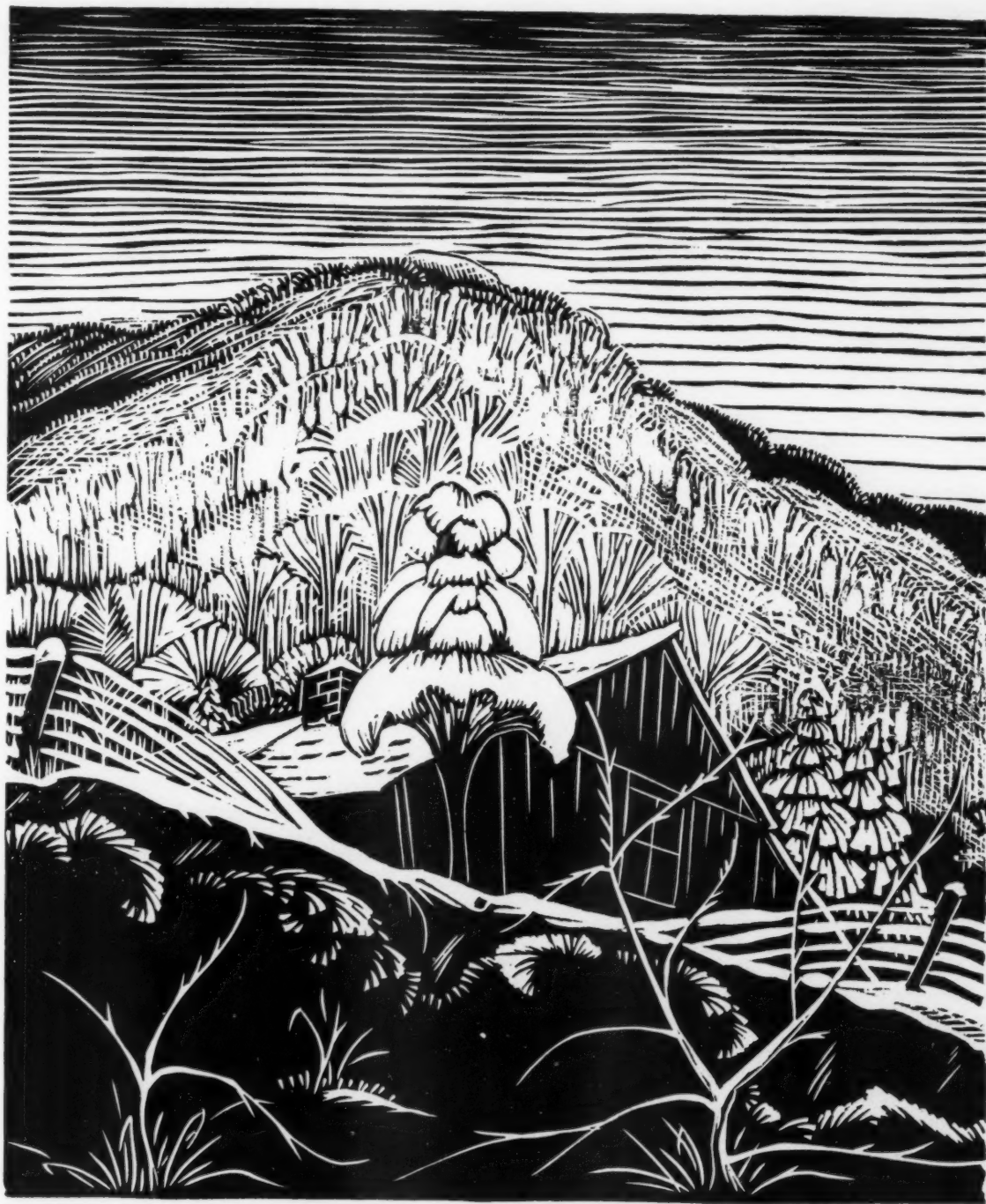
Under this defense program young people devote a total of 160 hours per month to work and training. In areas where young people spend 60 hours a month in related training classes conducted by the vocational schools, they work for the National Youth Administration 100 hours a month, thus bringing to a total of 160 hours the combined amount of paid work and non-paid related training. Young people on local defense projects receive from the National Youth Administration \$24 a month. Youth at resident centers receive a gross wage of \$30.

Young people employed on NYA defense projects produce goods and services for public agencies, particularly national defense agencies. The work shops in Kentucky have turned out field kitchens, tank equipment, filing cabinets, and inter-office communication sets for Fort Knox, garbage cans for city sanitation departments, recreational equipment for public park boards, tools and dies for other NYA work shops, and many similar items.

Young women as well as young men are employed on the NYA defense program. Jobs for young women parallel those in which women are now regularly employed in national defense industries. These include light machine work, machine inspection work, radio and electrical work, and industrial sewing. Although few young women have been assigned to defense shops in Kentucky, it is anticipated that the future will bring increasing numbers of women workers in NYA shops.

A major aim of the defense program is to enable young people to develop a single skill and to do a specific job such as operating a lathe, drill press, or a welder. Safety practices, ability to follow directions, punctuality, and good workmanship are emphasized. In this manner youth are equipped to contribute immediately to increased defense production when they are placed in private industry.

The placement of young people in defense industries is handled largely by the public employment offices. The National Youth Administration furnishes the employment offices with records of NYA workers from time to time, noting the



Snow on Kentucky Ridge

John A. Spelman III

progress they are making and any additional qualifications they may be acquiring so that when suitable openings occur they may be referred to private employers who have requested workers with similar qualifications.

Defense industries in Kentucky and many other states have not expanded to the point of needing all of the workers trained in nearby NYA shops and at the same time defense industries in eastern states are actually retarded because they cannot get enough trained workers. This condition led to an inter-state transfer plan which has been developed by the National Youth Administration and the United States Employment Service to bring trained workers and defense jobs together. Already more than 500 Kentucky youth have been transferred from NYA shops to war jobs in New Jersey, Maryland, Connecticut, and Rhode Island. These youth are helping make planes, tanks, guns, submarines, fire extinguishers and other essential war materials. They are doing their share to help win the war and at the same time are being well paid for their effort. Their starting wages range from 55c to \$1 an hour. The majority of these young men never held a full-time job until they began working in a defense plant.

Youth selected for this transfer must know how to use certain intricate machinery and tools. If their work experience has been in machine shop, they must be proficient in operating turret lathes, bench lathes, milling machines, shapers, drill presses, and surface grinders. Welders must be able to use both electric and acetylene equipment. Sheet metal and radio workers must be just as accomplished in the use of the tools of their trades. All of them must have acquired safety habits and must have demonstrated their ability to carry out instructions. They must have had from 160 to 500 hours of actual production work experience in the shop. The number of hours necessary depends on the type of work they will do and on the requirements of the industry in which they are likely to work. They must also pass a rigid physical examination.

Youth chosen are transferred directly to NYA resident centers located near industries experiencing difficulty in manning their plants sufficiently to turn out tremendous quantities of war materials. Transportation costs to these centers are advanced, providing youths agree to remain at the

center at least 15 days and to accept work in a plant engaged in war production.

While at the center, they are given intensive work experience along the lines of the training they received in Kentucky shops. Also during that time, they are interviewed by personnel representatives of near-by industry. After they get a job, they are provided with transportation to the city where they are to work, and are assisted in finding a place to live.

To be eligible for employment under the defense program of the National Youth Administration, young people must be citizens of the United States, 17 through 24 years old, out of school, and in need of jobs. All employees are required to take an oath of allegiance to the United States which also certifies that the job applicant does not advocate overthrow of government by force.

In addition to its national defense program the National Youth Administration is continuing on a reduced scale its regular work program designed to prepare out-of-school youth for jobs in private industry and its student program. Much of the practical work experience provided on the regular NYA out-of-school work program is closely related to the needs of national defense.

NYA youth are employed at clerical and other civilian work at military establishments, Selective Service and Tire Rationing Boards, and at offices of governmental and service organizations. They make and serve hot lunches for school children, produce and can food, assist in hospitals, work in shops, and construct buildings.

NYA projects usually are planned and initiated in the communities in which they operate to meet definite local needs and are operated under local sponsorship.

A nation-wide program to improve the health and physical fitness of young people employed on the out-of-school work program also has been developed by NYA. The health program has three major objectives:

1. A physical appraisal, by means of a technically competent health examination, of every youth assigned to the NYA out-of-school work program.
2. Correction of health defects through utilization of community resources and through developing in youth an interest in improving health by their own personal efforts.
3. Improved technical advice and assistance

with respect to all NYA efforts having a direct and immediate bearing on the health of youth workers, such as nutrition, sanitation, physical development and recreation.

With the increasing wartime demand for trained workers to man the machines in the nation's in-

dustrial plant, the Youth Administration today is emphasizing the further enlargement and improvement of its defense shops; at the same time, directing its so-called regular program in such a way that this program also will contribute significantly to the nation's all-out war effort.

—William H. Wooten



Up A Kentucky Mountain Cove

ALVA W. TAYLOR

Knox County, Kentucky, furnishes an excellent illustration of the type of community being served by the Save the Children Federation. It is mountainous, with many narrow valleys where the soil is good, but with most of the fields climbing up the mountain sides, where the soil is rocky, poor and badly eroded. The Kentucky mountains, strange and illogical as it may be are one of the most densely populated areas in rural America. The average of population per square mile is 40; in Knox County it is 80 per square mile, not counting the town population. This county had a population of 24,000 in 1930, but numbers grow in these mountains at twice the rate they do in those parts of the same states outside the mountains. Then during the depression more than 1,000 families who had gone elsewhere to find a wage moved back to the old home county where the relatives lived and where life was at least familiar, until 32,000 lived within its 325 square miles. Once the people cut timber as well as farmed for a living, and all the world about them dwelt in log cabins, living the life of the home-spun pioneers. But today the timber is gone and with it most of the profits were syphoned off to the cities. The population has doubled while the resources have dwindled.

The average crop is ten acres; the average farm income in 1930 was \$252 with \$100 of that coming from wages outside farm work, also every potato and pint of milk raised and consumed was counted in at market price; and the average family is five persons. One-fourth of the families cultivated three acres or less—an ample subsistence plot if there were work to do for a steady wage,

but there is little or none. In the poorer half of these mountain farm families, 81 percent of the income was spent for food, 6 percent for rent, 4 percent for fuel, 8 percent for clothing, with 1 per cent left for health, culture, insurance and all else. In other words, living stopped for them where it begins for most of us; living stopped with mere existence whereas for most of us it begins with culture after our physical needs are satisfied. This budget allows \$20 for clothing five persons for a year, and less than one dollar per week, or about 4½ cents a meal, for food for each. If this is the average, just how the poorer shared—who balanced the better in making the average— is beyond imagination unless one has seen it. Half of them live in one and two rooms; 44 percent of them rent their land, 90 percent of which is sloping hillside and half of it too poor to raise a real crop. The labor required to raise nubbins on these steep slopes would bring a good living on rich bottom land, but a Burbank could not raise corn or potatoes on rock. The corn yield, according to the State Department of Agriculture, averages about nine bushels per acre; that of potatoes, nineteen.

In all the world there are no more beautiful mountains than our own Appalachians. From the green-clad foot-hills up to the cloud-girt Great Smokies and on over into the azure-robed Blue Ridge, one may ride over winding roads amid a natural beauty that is unsurpassed. But we may paraphrase the old hymn and say, "every prospect pleases and only homes are vile"—not all the homes of course, for a majority of them are clean and wholesome—but listen to Dr. John Gross,

who gave seventeen years to the work of a mission college in the Kentucky mountains: "The squalor and poverty into which the mountains of Kentucky are plunged beggar description. A trip through the region shows that many kinds of structures—stables, pole pens with roofs, dilapidated, abandoned houses—offer shelter to the many families who have recently returned to the land or to the poorer families who never left."^{*}

The writer took a party interested in mountain children on a four-day tour of the centers of Save the Children Federation in the Cumberland Mountains of Kentucky and Tennessee. After an interview with Dr. Gross, quoted above, we drove eighteen miles up a valley, made lovely by its tree-clad hill sides, which bears the malodorous name of Stinking Creek, because in the early days when wild animals came to the stream to drink so many of them perished in it. It deserves some aesthetic name today but old names, like old customs, cling long in the mountains. The children in the new consolidated school on the roadway down at the end of the valley look ashamed when they have to confess that their home is on this creek. Our auto purred smoothly over the pavement built by state and federal funds between county seats; then purred grudgingly for a few miles as we turned off onto the road being constructed up the narrow valley by the WPA.

Soon we came to the end of the gravel, where thirty or forty men on work relief were breaking great rocks, weighing tons, with pick and crow bar, grading down the mountain side, bringing down the high places and leveling up the low, to make a highway for men. With the exception of the foreman, who lived in the county seat, not one of them looked strong. They were lean and brown, many of them unshaven for two or three days, all of them working at the beggarly wage of \$19 per month allowed in the South. The work of mercy done by Save the Children has reached into most of their homes with shoes to take otherwise bare feet to school when frost comes; with warm clothing for shivering little limbs, cod liver oil for the anaemic baby, text books for Johnny and Mary, who were trying to learn without them; and with always a hand of warm friendship, which is appreciated as much as the material aid, for these mountain people are the friendliest of folk once their suspicion of the "stranger" is broken

^{*} *Mountain Life and Work*, July 1934 P. 1.

through. In the lives of these men isolated in the narrow valley or the deeper coves, there are volumes of mountain lore, the folk lore of five generations on their lips; the fundamentalist faith of Calvinistic forebears in their hearts; there are rude log or slab-sided cabins for their homes; a network of family life merging over into clans; a simple honesty sometimes turned into shrewd bargain-driving and even occasionally into law-breaking when poverty drives morality to despair; but all were eager to work for the support of their many children, whom they love with a devotion that gives deep-driven roots of stability to their rather Puritan codes.

Bumping into chuck holes and dodging rocks we ambled over several miles of the old mountain road until we came to the logs over which one crossed the creek to reach the pathway up Brown's Branch. First we stopped for a chat with the widow and her six children who live in a three-room house hard by the side of the road and who with her whole brood gave us polite and warm welcome to her bare-floored cabin with newspaper-covered walls. The little barefoot six-year-old, after much pleading, was induced to stand in the sun while a kodak snap was taken, and six-foot Bill "traipsed" up from the corn patch in his blue jeans, smiling, blue eyed, seventeen, the squirrel rifle under his arm, willing to answer questions but to make no remarks. The Social Security program has made provision for the help of widows like this one, but Kentucky, boasting of her low tax rates, had so far failed to give the cooperation required to secure the help for her widowed mothers, and charity must lend a hand to the family with only a little garden patch and such occasional small wages as a remote and poverty stricken neighborhood can give.

Parking the car on a ledge by the side of the narrow road we negotiated the swaying thirty-foot log across what is a rushing little stream in the rainy season and started our survey of Brown's Branch. Within a mile and a half there were seven cabins but not a window pane; two had not even an opening in the walls except the doors. This cove is like some others in these mountains rarely seen by the outside world but inhabited by thousands of blue-eyed children of the purest Anglo-Saxon blood, barefoot, tousled, underweight through lack of a balanced ration, but with as good native stuff in them as in yours and mine

if only they had a chance. The Branch was dry but becomes a rocky torrent when the big rains fall; the corn rows, with two exceptions, where there was a bit of flat land along the creek, climbed up rocky hillsides at an angle of 40 percent; around most of the cabins there were a few fruit trees, scraggly and unacquainted with either the pruning hook or the spray gun; at half the homes there was a thin pig or two, at most of them a few chickens, and at only two of them a cow.

At our last cabin lived the old grandfather, the oldest of the clan that gives the cove its name and related to every family living in it. He was 77, wiry, eager to talk, and had been the "mid-wife" for most of the babies born in the cove. "I have kitched ninety-two," he said "and never lost a one." "He has helped with all my six," said the blond and comely young mother within, not

over thirty, who would soon need his help for another. Her pale young husband welcomed us with courtly hospitality, sitting ill and hollow-eyed by the bed. "I get some WPA road work when I am able," he said. It was many miles down to where the job could be found and the long walk to and from work had to be added to the daily labor.

There were children in every home but not one in school yet, though it had been open three weeks, a mile and a half away and across the quaking logs that spanned the little river. All excused the dereliction—Mary had a cold, Willie cut his foot, none had shoes, all lacked clothes and books. "Yes," they would "send them if Save the Children would help." And it will help only if they are sent, for that is its chief mission—to keep these promising but poverty-ridden little ones in school in the faith that in education is their greatest hope.



CARVING

Whittle, whittle all day long,
Whittle, with a happy song:
Bit by bit we take them down
From apple tree so hard and sound.

Fashion with a knife the block;
Oh, it wouldn't do to stop
'Til at last the work's complete,
Shavings round us in a heap.

Thrilling is the work by hand,
Done to fill the world's demand.
All impressions from the mind,
In these carvings you will find.

Takes our minds from worldly care
While we carve an Angel fair,
Fills us with a thought divine,
Makes us want to be more kind.

Then the carving of the Child,
On it meditate awhile:
Worthy of the best of skill,
Fashioned with a tender will,

Carved from best of holly tree,
Oh, may it then a symbol be—
The wood so white,
The Child so pure.

To carve a cat to show content,
To me, that is a day well spent.
To carve a curve with patient care,
For some to see the labor there.

To carve a birdie on a rock,
Pausing in flight to a high tree top,
Makes me think, oh lovely thing,
She's looking for a place to sing.

One by one my blocks take shape.
Then I hardly dare to wait
For the comment of my friends
When they see where whittling ends.

Shavings, shavings all around,
Sweep them up in one great mound;
On the table now we see
Lines and curves where once were these.

Hope Caler Brown, Carver

The Christian Rural Fellowship

Notes from the Nashville Conference

ORRIN L. KEENER

The Christian Rural Fellowship, non-denominational and international, attempts to tie together the rural leaders in all lands in the interest of a Christian rural civilization. Its work is carried on through a monthly bulletin, news letters, and *Agricultural Mission Notes*, all edited by Dr. John H. Reisner; and through annual conventions and state or regional conferences. Following are brief notes on the two-day proceedings at Nashville.

Discussing "The Christian's Relation to the Land," Mr. Brooks Hays, of the Rural Rehabilitation Division, Farm Security Administration, said in part:

In the first place a Christian should not want to own too much of the land, because there is a limited amount of it. Land scarcity is at the basis of the problem of surplus population in the South today. In seeking to acquire too much, many a man wears himself out and succeeds only in definitely acquiring a more or less permanent right to occupy an area six feet long and three feet wide.

Secondly, the Christian owner should respect the cultivator of the soil. He should be interested not in exploiting hired help or tenants, but in the good life for the family of him who works the soil, dividing the profits of cultivation with them on an equitable basis. The man who took less than the customary share of the crop and eventually came to be known as "One-Fifth Johnson" had not only richer lands and better tenants but a richer life by any method of measuring it.

Thirdly, a Christian tenant should respect the owner of the land. The golden rule must work here, too. He should be a conservator of the fertility and the physical values of the land, and should be deserving of security of tenure. Tenant and owner and society should work together to get rid of the system that makes one-third or more families move every year.

Fourthly, all Christians should unite in building a national policy which makes for justice for all. It is not justice that 31 percent of our population who live on farms should receive only 9 percent

of the national income. All are interdependent. We must recognize the inter-group, intersectional, international relationships. The land belongs to God; it is for the use of society.

"A Rural Church Program that Makes Religion the Qualifying Factor in Every Experience in Life" was the subject of a paper by Eugene Smathers of Big Lick, Tennessee. The following are some of the points made in his presentation:

The church should make possible the realization of the inherent possibilities of the community. The rural church should be to the community what the farm home is to the farmstead: recognizing children as of primary importance; interested in the development of the whole personality; a source of the finest ideals. It should unify the whole life of the community.

The controlling concern should be, not the institution and what is happening to it, but *life, community life*: "Except a church be willing to lose itself for my sake . . ." When a church becomes concerned with all of life, the contrast between the sacred and secular will disappear.

In the church worship service, the worship should impart significance to the daily tasks of life. Hymns should mirror a broader outline, and the vocabulary of some should be recast in terms of rural life.

Evangelism should not stress the salvation of the individual as apart from the community, but must boldly proclaim the call of Christ to build the Christian community. The church must provide encouragement and inspiration and help to those in need of them.

The church must help the community become a cooperative enterprise. As in the early pioneer community, there must be the motive of helpfulness. The church must get the cooperative spirit, and then practice what it preaches—in cooperation with other churches and other agencies of service. It will not do what others are doing or are willing to do, but all will work together for the common good.

Such a church must have a family-centered program. In the family, the child will be the center

—"Give every child his due." The church will help prepare young people for marriage and family life. The community serving church must strive to meet all the needs of all the people. Its health program must aim at wholeness of body and of mind. Its attention to recreation must not stop merely with condemning all the existing types; it must provide better forms of recreational activities for all age levels.

In the economic field, the church leaders should be informed; they should know and work with their allies in the 4-H Club work, the F.S.A., the College of Agriculture, the local and county land-use planning groups. The church should study the community and its needs. If possible it should help young people who wish to marry and settle down in the community to get land and establish homesteads. It must teach stewardship, stressing that all things come from God—fertility, ability, time, all. The Lord's Acre movement will help much in this aspect of the work.

In all it does the rural church must seek to dignify rural living and farm life. It must keep the community conscious of the broader ethical implications of agriculture.

In the discussion following, it was pointed out that to do the job would require able, determined, long-time effort on the part of the rural minister. No fly-by-night leadership will succeed. The man seeking promotion out of the community might build up an institution (add to numbers) but he will not build a Christian community.

What is needed in those who are to serve rural areas today is not the faith of inaction, but the courage to live *now*. The type of courage needed is neither physical courage nor the courage that comes from faith in abstract principles, but the "courage of imperfection"—the courage by which one dares to do and to be imperfectly; to do and to be, knowing that he will make mistakes, and yet to strive on, with supreme confidence in the worthwhileness of the cause and in the ultimate outcome.

Blessed are those who feel a spiritual need; the Kingdom of heaven belongs to them.

"The Significance to Rural Religion and the Rural Church of So-called Secular Agencies Related to Agriculture, the Home and Rural Life" was the theme discussed by Dr. J. Robert Hargreaves, counsellor of the National Committee for Cooperation in Character Education. Notes on

Dr. Hargreaves' address included the following: Religion is that which holds a man in line for the fulfillment of his life here and hereafter.

The expectancy has been that the minister would minister to the whole man, but the church has not measured up. Other agencies have come in and are rendering some of the necessary services. Child guidance, parent education and other agencies have a Christian origin and inspiration. For example, Christianity says to the teacher, there is a fuller life possible for young people: the work of the 4-H Club results. All these agencies were inspired by the church and are the grown children of the Christian faith.

The Church should recognize its children as a father does his grown sons who have gone into different professions. To illustrate: the 4-H Club boys and girls should be invited to have a special part in the observance of Rural Life Sunday.

In the field of character education, teachers are motivated by the same principles as preachers are. For twenty-five or thirty years this kind of a revival has been going on. The Church must learn how to adjust to its own triumphs.

In the Farm Security program, money is only the springboard. The farmer is "accused of righteousness." The Agency suggests things which some others are doing and tells of the results. As a consequence, more farmers try it. How shall the church adjust to the F.S.A.? How get the deeper confidence of farmers in the church? Through co-operation and understanding. In one case the F.S.A. sent letters to borrowers stating that it was expected some of the increased farm income would be given to the church, because churches were essential to community well-being.

Christianity has produced many specialists in different lines who are available to help the church in its program, but many rural ministers do not know of their availability. Such information should be made available to all rural ministers, telling them about the services which the F.S.A., the F.C.A., cooperative organizations, child guidance and other organizations, are in a position to render.

The church should cooperate with the tax-supported institutions and recognize the non-ecclesiastical Christian ferment that is at work. All those who are serving to build the Kingdom should be considered as brothers on a plane with ministers. And theological seminaries should so

plan that those in training for the rural ministry will study about such Christian triumphs as the work being done by the best agricultural extension departments just the same as they require study of church history or literature on character education.

At one session four young people spoke on "The Kind of Church I Would Like to Have in my Rural Community." The first speaker appeared to be very proud of her Iowa church. Its membership numbered 400 in a town of 500 population, with a parish reaching out for a radius of about five miles. There were in the church 75 young people between the ages of 17 and 25. The Sunday School was conducted wholly by lay people. Every group that had weekly meetings had devotions. There were parties, games, a roller-skating night, and other activities for the young people's recreation. The church raised \$1400 for the cause of missions last year, besides boxes of clothing, etc. From 600 to 1000 sit down to eat together at special celebrational occasions.

In contrast with the recreational program of this church, another young woman, from Virginia, said her church was active but that there was not in the whole county a single ideal place of amusement for young people. During the week the Sunday School rooms of her church stood empty and unused.

A New York state young woman voiced her desire for a community church that would be a social center for the community; one that would cooperate with all other social agencies; one that would give religious instruction from the Bible—none of which things was being done in her church. There were no opportunities for recreational activities for youth in many rural communities in her county, she said; she thought the church ought to recognize the need and meet it.

A Michigan young man told of the change that had come in his community with the organization of a young people's group that meets at the church Sunday evenings for a fellowship dinner, singing, a devotional service, and a program on young people's problems. The guidance is provided by students from a teachers college a few miles away. Although only two years old, the group has organized a choir of twenty-five members; has conducted a survey of their community; has drawn in young people from other communities and interested them in church—one boy came who said

he had never been to a church before. The group promoted a father and sons' banquet attended by a hundred—"the old church was packed."

As one listened, he could not help but believe that if our young people only had sympathetic leadership and a *chance*, they would build the kingdom of God on earth.

Points made in other addresses included these:

The health of the rural community must have more attention. The loss due to malaria in a single year has been estimated as \$500,000,000.

Land speculation must be outlawed. Eighty percent of Georgia mortgages over a twenty-year period went to the mortgagee, and the owners lost out. Rural life cannot be vital and strong unless the rate of farm tenancy can be reduced.

The loss of 50,000,000 acres of land down the Mississippi affects the well-being of our people and our democracy.

The loss of natural resources is not all. There has come a religious loss due to sectarian controversy and denominational strife. The words of the Negro spiritual are not, "Lord, I want to be a Baptist in-a my heart," or "I want to be a Methodist in-a my heart," but, "Lord, I want to be a Christian in-a my heart."

Rural life, with leadership and help, can rebuild a better civilization. There are grounds for hope that this will be done. The Government is helping agriculture get a fairer share of the national income. The program is being democratically controlled, farmers are sharing in the policy-making, through neighborhood action groups, farm councils, and farmer cooperatives. Our schools are rendering an important service. The rural church is awaking to its responsibilities.

Youth has a devotion to democracy; a desire for economic security; an appreciation of the values of rural life. The Church must help young people to implement these and put them to work.

The Christian Rural Fellowship is, in the words of Secretary John H. Reisner, "serving the cause of the rural church by promoting Christian ideals for agriculture and rural life; by magnifying and dignifying the rural church and the rural pastorate; by its interpretation of the spiritual and religious values which inhere in agriculture and rural life; by deepening man's sense of moral and spiritual obligation to the land; by fostering a spiritual fellowship among rural agencies, and by appealing especially to rural lay people in the

interest of rural religion; by uniting Christian peoples, both at home and abroad, through fellowship and understanding to devotion to the rural church; and by providing through its monthly bulletins creative literature which stimulates and challenges the rural church and its leaders to a

new appreciation of its vital significance to the whole church, and indeed to Christian civilization. The Christian Rural Fellowship is in the above ways helping to reinterpret and restate in concrete terms the significance of rural life and its religious institutions in today's world."

WHAT THEY ARE DOING

SOUTHEASTERN COOPERATIVE LEAGUE

Leaders from the national cooperative movement joined with representatives of consumer cooperatives from Virginia to Louisiana in Atlanta, January 9th and 10th, to develop plans for expansion of cooperative study and enterprise in the Southeast. It was the second annual meeting of the Southeastern Cooperative Education Association, henceforth to be known as the Southeastern Cooperative League.

Every state in the Southeast was represented. More than 200 persons attended. A survey presented during the meeting showed that 78 consumer cooperatives look to SCL for leadership, and twenty-seven of these made reports indicating a great advance in the strength and influence of the southeastern movement during the past year.

Lee M. Brooks, professor of sociology at the University of North Carolina, was re-elected president of the League and Edward Yeomans, Jr., of West Georgia College, was re-elected secretary-treasurer. Vice-presidents elected were C. B. Locmis, professor of sociology, Piedmont College, Demorest, Georgia; W. A. Shields, of Tuskegee Institute, Tuskegee, Alabama; J. L. Reddix, president of Jackson College, Jackson, Mississippi; and Morris R. Mitchell, dean of education, State Teachers College, Florence, Alabama. Charles M. Smith, formerly field representative, was made executive secretary.

The meeting opened with a discussion by Mr. Yeomans of the part which consumer cooperation can play in strengthening the Southern economy and of the program of SCL. He spoke of the need for the development of both producers' and consumers' cooperatives in order that the people of the South, who have long suffered from land-

lordism and absentee ownership of industry, might win economic independence through preserving for themselves more of the values created by their own effort.

Following Mr. Yeomans, Dr. Mitchell said: "The world is dying. The world is being born. There is infinite peril in the process. Nationalism, profit-seeking, money-power, isolation, imperialism are being escorted out with the most tremendous funeral march ever imagined. No greater hope for the future exists than in such planning as we are now engaged in."

E. R. Bowen, secretary of the Cooperative League USA, issued a warning against attitudes that lead to stateism and called for the more rapid development of consumer cooperatives. "We have in every community three buildings for the service of the people—the church, the school, and the town hall," he said. "They are all service, not profit, institutions. Now we are beginning to build in America a fourth building in community after community—a cooperative association—to serve the economic needs of all the people on a non-profit basis. The day is not far distant, I prophesy, when the cooperative will be looked upon in the same light as the church, the school, and the government."

The cooperatives of the region were then surveyed by Charles M. Smith for the League by C. C. Haun for the adult education cooperative project of the Conference of Southern Mountain Workers, and this was followed by reports from cooperatives represented at the meeting. Plans were made for pooling the purchasing power of the thirty-three consumer cooperatives in the Atlanta area, and a committee was appointed to develop a plan which might lead eventually to the establishment of a wholesale there.

Addressing a session to which the public had been invited, Murray D. Lincoln, president of the Cooperative League USA, said: "Producer action has failed to solve our problems. Government action, because it is only a reflection of the desires of the big producer pressure groups, has failed for the same reasons. But consumer action has the seeds of our own betterment and is the one constructive solution that we, as world citizens, can recommend to all people everywhere.

"This group, right here today, has the opportunity for leadership in the movement toward an economy of abundance. The times demand such leadership, and it will be forthcoming from one source or another. A group like this can step forward and take up the cudgels for plenty, and do it. Other groups will take the leadership if we do not, and the consequences will be drastic."

Dr. Brooks, president of the SCL and a leading authority on the regional problems of the South, said:

If we are an area of cultural inbreeding, of multiple deficiencies, and of cumulative handicaps, then we might well look to the reasons why we are so, and in addition, observe why other regions with people so much like ourselves are so much better off than we are. If the cooperative movement explains even in part the progressiveness of the Middle States, if it explains so much of the advanced civilization of the Scandinavians, then we ought to look and listen and learn. But if we think we can look and listen and learn and let it go at that, we are much mistaken. There must be a reaching out, a stepping out, to meet the needs of the region right where they are. If other people in this country, in Canada, and in democratic Europe have been able to do it, we can do it.

On January 10th, the cooperative program of the Farm Security Administration was presented by M. E. Tisdale and M. H. Williams, representing regional offices of FSA in Montgomery, Alabama, and Raleigh, North Carolina, respectively. Cornelius King, special assistant to the governor of the Farm Credit Administration, discussed the federal credit union program, and Udo Rall, consultant of the Rural Electrification Administration, discussed electrification cooperatives. Discussion on these government programs was led by John Carson, Washington represent-

ative of the Cooperative League, and was summarized by James Myers, industrial secretary of the Federal Council of Churches.

As the final session, the new documentary film, "Here is Tomorrow," was shown to a large audience. This was followed by a panel discussion of "Cooperatives in a World at War," led by Mr. Lincoln, in which the participants were R. N. Benjamin, executive secretary of the Pennsylvania Farm Bureau Cooperative Association, J. Max Bond, director of the school of education, Tuskegee Institute, Dr. Brooks, I. H. Hull, manager of the Indiana Farm Bureau Cooperative Association, and J. L. Reddix, president of Jackson College, Jackson, Mississippi.

A radio program from station WGST, Atlanta, on Saturday afternoon carried talks by Mr. Lincoln, Dr. Brooks, Mr. Myers, and Mr. Yeomans.

—Charles M. Smith

BEREA OPPORTUNITY SCHOOL

The Berea Opportunity School, under the direction of Miss Mary P. Dupuy, met this year from January 6 to 26. Having been started by Miss Helen Dingman in 1925, this was the sixteenth session of the Opportunity School to meet on the Berea campus.

For three weeks, men, women and older youth, with education and experience as varied as those of any cross-section of neighborhood life, became a little community of common interests. As all communities have a characteristic local life while a part of a larger commonwealth, so Opportunity School had its own identity closely interlaced with the larger life of study, labor and recreation of the college campus. The program had a natural division into study, skills and social life.

For Opportunity School, "study" meant thoughtful attention, attitudes and conversation. Worship, talks, discussions, singing, filled the morning. The classes were without grades or textbooks and were so planned that intelligent folk of any school level could find enjoyment and profit. The leaders were members of the Berea College faculty who fit the courses to the interests of the group. These interests included appreciation of good books, stories, poetry; understanding of great religious truths; knowledge of current affairs; study of nature and practical science; problems of community life and citizenship.

For one week, January 19-24, there was special training for those interested in Study Clubs. Mr. C. C. Haun, director of the Adult Education Cooperative Project of the Conference of Southern Mountain Workers, was the leader of this particular group.

Afternoon hours were planned to meet practical needs and tastes, for which Berea College, with its industrial arts courses and student industries, is peculiarly equipped. Women were helped in handicrafts, homemaking, home nursing, woodwork. Men had access to the college shops—electricity, motor mechanics, woodwork, printing—or to observe and find help in any phase of farming, through the college Agriculture Department, with its dairy and farm resources.

Folk games, fireside games, reading, walks, campus trips, travel talks, informal parties filled the remaining time. Miss Marie Marvel worked with Miss Dupuy taking the responsibility for the folk songs and games, which she made delightful even to the least experienced.

This year's Opportunity School group proved a most enthusiastic one. Its members were not only well prepared for the work that was given them but ready to share from their experiences, to ask questions and to take part in lively discussions. With Opportunity School training they are better fitted to be leaders in their own communities.

THE PROGRAM OF PIEDMONT COLLEGE

Piedmont has deliberately chosen to be a Christian college. By "Christian" we do not mean merely operating a secular curriculum under Christian auspices; instead, we are striving to develop a program so thoroughly organized around the Sermon on the Mount that every aspect of college life shall provide Christian experience.

Our conception of this type of education is outlined in the following statement of "Piedmont's Theses:"

The responsibility of the Christian college is to train leaders who will rebuild the world in accordance with the principles of the Sermon on the Mount. Each student must be so inspired and so skilled that he will express ever more fully the Christian principles in this unchristian world.

The life of the Christian college must enable students to make those religious, social, and vocational adjustments that are required for a well-

ordered, maturing, Christian personality. Each student must have ample opportunity to envision God at work in and through the cosmic process to enjoy wholesome relationships with members of the opposite sex, to develop ability to earn a good living.

The problem of the Christian college is to originate a process in which the needs and interests of the students shall determine the nature and scope of the curriculum. Each student must have a curriculum tailored not only to his present measurements but one that also encourages further growth and development.

The program of the Christian college, while conserving the best in the curricula centered upon subject-matter or individuals, must be also community-centered. Each student must be challenged by unlimited and stimulating opportunities to utilize the knowledge and experience of the past in solving the perplexing problems of the present.

The emphasis of the Christian college in North Georgia must be to awaken and to implement the desire to live in the small towns and open country. Each student must acquire both a sense of comradeship with rural people and reverence for the soil and the processes of nature.

The success of the Christian college must be determined not alone by the knowledge students possess but also by the use that is made of the facts and theories at their command. Each student must be evaluated according to the degree in which he is

- a. developing as a person
- b. reconstructing community life
- c. spending leisure time recreatively
- d. maintaining and extending economic security
- e. establishing and preserving happy home life
- f. preserving, utilizing, and augmenting our social heritage
- g. appreciating art, music, literature, and nature
- h. nurturing a philosophy of life.

After two years of preliminary work, this program is now in full operation with the Freshman Class under the leadership of Dr. C. B. Loomis, formerly Director of the Greenville County Council.

Our object is to center each student's attention

upon the present day, using the experience of the past as a means of understanding our world and as an aid in building a better civilization. With the needs and interests of the individual becoming the law of the program, it means that each student is having a maximum opportunity to gain the facts, develop the skills, and be motivated by the principles, that will insure effective and happy living.

Piedmont is a small college and we intend to remain so in order to accomplish the task to which we have set our hand, i.e., to train leaders whose Christian idealism and intelligent realism will provide some of the leadership the South so desperately needs.

—MALCOLM BOYD DANA

THE REVIEWING STAND

ON TROUBLESOME CREEK, by James Still.
New York: Viking Press, 1941. 190 p. \$2.50.

To the casual book-glancer, *On Troublesome Creek* is a collection of ten short stories, most of which appeared previously in magazines, and all of which tell more or less tall tales of simple life up and down creek on Troublesome, Kentucky.

But James Still has more to tell than ten rollicking yarns from up the heads of the backwoods hollows. There are neighbors here, the proud walkers hauling their stuff out of the cave-cellar by night, Mother up-creek saving her boom-money for a cabin home and climbing up to finish the chimney herself, the widow Sula with the gold locket about her neck, and young Fern using her playhouse for a polecat nursery. Here are fresh, vivid characters playing primitive scenes so naively that one loses all sense of America, 1941, and finds himself in the rarest world of fascinating originals; for in high imagining, Ark's dumb-bull sawed by night to rout the penned steers, and old Uncle Mize, aet. 103, courting by mail, are inimitable.

But it is not only in the tallness of the tale that James Still excels. He is every inch an artist, who by times flourishes a long brush in furious sweeps, but again shades with a fine kitten-tip: Mother forbearing to look at the house Father had built, her face pale with dread, as well it might be, considering the paterfamilias's failings.

Much of the language is concentrated folk-talk that charms by its realism without too much delaying the tale; as when Grandpaw remarks that "hit's so far backside o' nowhere folks have to use possums for yard dogs and owls for roosters," or

the incidental comment of there being enough fiddlers at Miles Jarrell's "to curl the shingles." And in the midst of this primitive plain-talk there slip out phrases of beautiful dignity, as when the girl-child was recognized for a Buckheart "for she bore their presence"; or the Homeric touch in "wheel-brightened rocks"; or Mother's promise to Sula Basham, "I'll keep you in my head," and the widow's simple response, "I'll be proud to know it."

Through the pages of story-telling come glimpses of super-rural life: the coffee-sack leggings, mud-splattered; the plates sopped of their mush; the 'lassy foam at the stir-off. There is also the brisk humor that gives such a tang to life, as when Uncle Mize remarks, squinting at the crowbirds, "I'd have a right clever farm if hit wasn't setting on one edge"; or the sight of baby on the bed blowing bubbles "and growing bigger'n the government."

Here *On Troublesome Creek* is the flavor of life, language that keeps its native tang, sons of earth free of bell and bolt, choice, timeless johnny-walkers waiting for Jean-Jacques to ride by and call them blessed.

—Elisabeth Peck

FROM MY HIGHEST HILL, by Olive Tilford Dargan (Fielding Burke, pseud.). New York: Lippincott, 1941. 221 p. \$3.50.

"We can give you plenty of spring water, pickled beans, an' satisfaction." So it is with Olive Tilford Dargan's *From My Highest Hill*, a presentation of the life of an open-eyed, open-minded, open-souled "lady farmer" living on a mountain side "that rubbed the southern knees of

the Smokies, where they make their decisive quirk toward the setting sun." Here is one of the "satisfyingest" books on the Southern Mountains which have come to our attention. Certainly not fiction, much like history, *From My Highest Hill* tells us of people thoroughly themselves, thoroughly human, thoroughly discouraging to help, yet whose "sympathy and humor give courage and warmth" to an outsider.

There is always something solid about country people, especially so about those who wring their sustenance out of hard soil and the seasons. One feels it even in a brief visit to mountain farms and settlements. Here in nine brief stories Mrs. Dargan discovers for us the simple annals of a group of poor dwellers remote from the canyons of our modern cities, remote from the mechanically produced comforts and the stodgy minds of apartments and their inmates, but who are near—very near—the subsistence level of unambitious gardens, weed-filled pastures, water running cheerily in creek beds, dry humor, simply stated philosophies, and common loyalties.

But not alone are the people of the book satisfying and amusing, the country beautiful and romantic; Mrs. Dargan's writing itself captivates our interest. Here is also the conscious-unconscious artist. Her observations are keener than ever and her overtones delight us as we catch their significance and her own sly humor. These are they which quietly charm the reader into chuckles of mirth, into positive wonder at the author's power of expression, into a desire to visit her mountain farm to see if she be real.

Who but a soul blessed with whimsy could speak of "ducklings that seduce the eye with their deeper downiness and constant vibrations that seem to annex the air to their twinkling contours"? Or note that "Grandpa wore externality as a tree wears its bark, receiving all winds with passionless impartiality; but those winds of change were his breath of life"? And who of us does not have in his experience a family like the Kanes who "were a deserving family tainted with inarticulate ambition"? "I was glad," says Mrs. Dargan, "to have them as rather distant neighbors."

If one is inclined to be "fed up" with trying to do something for the poor, if those we would help do not seem to respond to our solicitousness, if our hearts become faint over trying to redeem human beings, *From My Highest Hill* is good

tonic. It puts a check upon our nervous demands for immediate results; it releases the strain we feel for not having our ideas accepted as final for all men; it gives us a refreshingly new sense of proportion.

The book easily stands alone, but its authenticity is enhanced by the fifty excellent photographs by Bayard Wootten which make clearer "the spring water, pickled beans, an' satisfaction."

—E. J. Weekes

SINGING GAMES AND FOLK DANCES, collected and translated by John C. Campbell Folk School, Brasstown, North Carolina, 1941. 56 p. 60c.

All who enjoy folk dancing will be interested in *Singing Games and Folk Dances*, collected and translated by the John C. Campbell Folk School. This collection contains twenty-three of the singing games published in *Singing Games Old and New* (now out of print) and in addition, twenty folk dances.

Singing Games Old and New was originally compiled to fill a recreational need in our Southern Highlands. The demand for this booklet, however, has carried it far beyond the mountains of the South. Many of the folk dances were collected in Denmark in the summers of 1936 and 1939. Melodies are included and full directions.

HOME ROOM GUIDANCE PROGRAMS FOR THE JUNIOR HIGH SCHOOL YEARS, by Mary E. Ford Detjen and Ervin W. Detjen. Boston: Houghton Mifflin Company, 1940. \$2.

Every thoughtful teacher of junior high school pupils knows the need for a carefully planned program through which the young adolescent may have an opportunity to develop desirable moral and ethical traits, and orient himself toward a suitable occupation. Too often our ideals in guidance and character building are left as hopeful statements in the course of study, and are included in actual practice only as the day's work happens to offer opportunity.

The authors of this book have worked out a comprehensive guidance program from grades seven to nine, using the home room as the means of reaching the pupils. Six major divisions of the work give detailed plans for an orientation pro-

gram: social, moral and ethical guidance, recreational and cultural guidance, general educational guidance, vocational guidance, and a more careful analysis of educational requirements for various occupations for the benefit of ninth grade pupils who are planning their senior high school work. Suggested activities for pupils, questions for class discussion, and bibliographies for each topic, make the treatment particularly useful for the busy teacher.

Since the organization of material is planned for large city junior high schools, teachers in small communities will find much material not applicable to their situation. The need for good manners and responsible citizenship, however, is present in all schools, and the practical suggestions listed by the authors should prove useful to a teacher interested in guidance and able to adapt the material to the particular needs of her pupils and their community.

—Helen Crossen

WHAT TO READ

*Reading hints for busy people, conducted by
Glyn A. Morris*

"Education, the War and After" by E. George Payne, reported in the November, 1941, *Education Digest* from the *Journal of Educational Sociology* gives a concise statement of this problem, around which the program of the Knoxville Conference has been planned.

Another more detailed, treatment of this same problem is found in the American Youth Commission pamphlet entitled *Youth in Defense and Post-defense Periods* by Dr. Floyd W. Reeves. As director of the Commission, Dr. Reeves is in a position to see the over-all picture as few others are, and his statement of the problem and of the suggested program for solution seems authentic and wise. Highly recommended.

The *Education Digest* for December, 1941, contains a condensed report issued by the Educational Policies Commission on "The CCC, the NYA and the Public Schools," which advocates that NYA and CCC be discontinued as separate youth agencies and that their educational function should "be continued but transferred to state and local

educational agencies." The report, valuable for its statements on the place of education in a democracy, can probably be secured by writing to the Educational Policies Commission, Washington, D. C.

Eugene Smathers suggests that there is an excellent discussion of folk culture and its restoration entitled "The Restoration of Rural Culture" by Carl C. Taylor in *Catholic Rural Life Objectives*. Mr. Smathers also recommends "Study Clubs: Democracy in Action" by Martin E. Schiber, printed in *The Land Policy Review*, vol. IV, no. 5, May 1941.

W. Gordon Ross recommends the following:

A student recently asked "Does the Holy Spirit strike people today?" In the discussion following this timely question another student asked, "How does a person get the Holy Spirit to strike him?" Josh Billings said, years ago, that it seemed to him that the world was made up of slow Christians and wideawake sinners. A unique article addressed to this crucial question is "The Danger of Catching Fire" by Maurice W. Fogle, *Christian Evangelist*, January 8, 1942. It is true that religious workers do need the Holy Spirit (to use religious language). It is true that they need to catch fire (to use the language of popular psychology). This article uses both languages very ably.

William Bradford Huie has written "The South Kills Another Negro," *American Mercury*, November, 1941, which does something unique in a rather fine way. He does not indiscriminately condemn the South. The brunt of his criticism falls on himself. The undercurrent theme is a question from the Bible, Cain's question. An afterthought: these two articles really supplement each other.

Jo Sinclair's "I Was on Relief," *Harpers*, January 1942, is almost a poem, and very personal. It gives a look into a personality wrestling with the difficulties caused by the whole problem of relief.

For those who want to keep up on theological discussion there is a whole symposium in the October, 1941, *Journal of Religion* (Catholic and Protestant contributions).

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OUR CONTRIBUTORS

A member of the faculty of Berea, LUTHER M. AMBROSE is very much interested in rural education and especially the problems of the one-room school. On leave from his regular classes in the department of Education he gave some of his theories a work-out.

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"Snow on Kentucky Ridge" is the second in a series of four seasonal cuts made for *Mountain Life and Work* by JOHN A. SPELMAN III.

ALVA W. TAYLOR, as notice appears elsewhere in this issue, is the new editor of *Mountain Life and Work*, and Executive Secretary of the Conference of Southern Mountain Workers.

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CONFERENCE OF SOUTHERN MOUNTAIN WORKERS

**THIRTIETH ANNUAL MEETING
KNOXVILLE, TENNESSEE
MARCH 10-12, 1942**

**Theme: Laying Foundations for Peace and Security
Addresses and Group Discussions on Health—Education—Economic
Resources—Religion.**

Fellowship Dinner

